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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME L. CHICAGO, NOVEMBER 20, 1902. NUMBER 12

A NEW BOOK

NUGGETS FROM A WELSH MINE. Selections from the published and unpublished writings of Jenkin Lloyd Jones. Compiled by Olive E. Weston. Dedicated to the interests and upbuilding of the Abraham Lincoln Center.

PRICE, ONE DOLLAR.

For Sale by Unity Publishing Company, 3939 Langley Avenue. Ready early in December.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE CONGRESS OF RELIGION.

Sunday Night Meetings for Chicago and Vicinity.

The ethical and religious problems of the day, and the duties and opportunities of the churches in connection therewith discussed. In the spirit of the Congress, the things held in common will be emphasized. The aim will be not controversy on old lines, but construction on the newer and higher lines of private morals and civic duties.

The following churches have already asked for meetings. Where no dates or speakers are indicated, details are yet to be settled.

The Cooperation of other Churches and Ministers is Solicited.

November 9. Stewart Ave. Universalist Church, Cor. Stewart Ave. & 65th St., Rev. R. A. White, Pastor; speakers, Dr. H. W. Thomas and Dr. E. G. Hirsch.

November 16. Unity Church, Oak Park, Rev. R. F. Johonnot, Pastor; speakers, Dr. H. W. Thomas, "Public Morality the common aim of the Church, Jenkin Lloyd Jones, "Extra-Church Forces working for the Higher Morality"; W. H. Hatch, Sup't of Schools, Oak Park, "Teaching Morals in the Public School."

November 23. All Souls Church, Cor. Oakwood Blvd. & Langley Ave., Jenkin Lloyd Jones, Pastor; speakers, Prof. Nathaniel Schmidt, Cornell University, subject, *Waste.* Prof. Geo. B. Foster, University of Chicago. "*The OldFaith and the New.*"

November 30. Immanuel Baptist Church, Hammond, Ind. B. S. Hudson, Pastor. Speaker Jenkin Lloyd Jones.

November 30. Unity Church, Dearborn Ave. & Walton Place, Albert Lazenby, pastor. Topic, "The Church and the Masses." Speakers, Dr. E. G. Hirsch, Dr. H. W. Thomas and Prof. Herbert L. Willett.

December 7. Church of the Redeemer, Warren Ave. & Robey St., F. C. Priest, Pastor. Dr. Thomas presiding. Speakers, Rev. Vandalia Thomas, "*Ground Arms,*" and Jenkin Lloyd Jones.

December 14. Church of the Disciples, Hyde Park, Rev. E. S. Ames, Pastor. Speakers to be announced.

Pilgrim Congregationalist Church, Harvard Ave. & 64th St. Rev. F. E. Hopkins, pastor. Speakers to be announced.

University Congregationalist Church, Rev. F. E. Dewhurst, Pastor. Speakers to be announced.

People's Congregationalist Church, 9737 Avenue L., Rev. Chas. J. Sage, Pastor. Speakers to be announced.

January 4, 1903. Third Unitarian Church, Monroe street near Kedzie, Rev. W. M. Backus, Pastor. Speakers to be announced.

Congregationalist Church, Waukegan, Ill., Rev. L. Curtis Talmage, Pastor. Speakers to be announced.

Church of the Good Shepherd, Racine, Wis., Rev. W. L. Grier, Pastor. Speakers to be announced.

Isaiah Temple, Vincennes avenue and 45th street, Joseph Stolz, Rabbi. Speakers to be announced.

K. A. M. Congregation, Indiana avenue and 33d street, Tobias Schanfarber, Rabbi. Speakers to be announced.

South Chicago Baptist Church, cor. Houston avenue and 90th street, Frederic Tower Galpin, Pastor. Speakers to be announced.

Millard Avenue Presbyterian Church, Millard avenue and 22nd street, Rev. Granville Ross Pike, Pastor. Speakers to be announced.

St. Paul Evangelical Church (Union), 9247 Winchester Ave., Rev. Clifford Snowden, Pastor. Speakers to be announced.

Morgan Park First Baptist Church, Rev. A. R. E. Wygant, Pastor. Speakers to be announced.

Galilee Baptist Church, Robey St. and Wellington Ave., Rev. D. C. Henshaw, Pastor. Speakers to be announced.

In addition to the persons above named, the following have indicated their readiness to co-operate, and pastors are requested to select their speakers from these names and communicate with the undersigned as soon as possible:

REV. W. P. MERRILL,
W. M. SALTER,
REV. FRED V. HAWLEY,
REV. VANDELIA VARNUM THOMAS,
REV. W. HANSON PULSFORD,
MISS JANE ADDAMS,
PROF. CHAS. W. PEARSON,
RABBI E. SCHREIBER.

The speakers and topics are selected by the local church, which is under no expense other than that of heat, light, singing, etc.

As many copies of this announcement will be furnished free of charge as the local church will care to distribute. Correspondence solicited by

JENKIN LLOYD JONES, General Secretary, 3939 Langley Ave., Chicago.

UNITY

VOLUME L. THURSDAY, NOVEMBER 20, 1902. NUMBER 12

WHEN Nature decides on any man as a reformer she whispers to him his great message, she places in his hand the staff of courage, she wraps around him the robes of patience and self-reliance and starts him on his way. Then in order that he may have strength to live through it all, she mercifully calls him back for a moment and makes him—an optimist.

—William George Jordan.

Thanksgiving Day.

Give thanks as if thou wert a bird,
Be beautiful as if a flower;
May other souls by thee be stirred
To make like music at this hour!

Yea, as a man, give grateful voice
To feelings fine as heart may feel;
With love's sincerity rejoice,
And by thy deeds its truth reveal.

Put pride aside, put fear to rout,
Let angel thoughts anear thee stay;
All dark distrust and tremblings scout—
This is Thy soul's Thanksgiving day!

WILLIAM BRUNTON.

Dr. Hirsch, in the *Reform Advocate* of November 18, has an interesting leader entitled "A New Testament Play." The article is an incisive analysis and appreciation of Paul Heyse's drama, "Mary of Magdala," as presented by Mrs. Fiske and her company. We make room for the closing sentence:

"The play of Heyse is strong, and a Jew who does not expect that Christian writers—Heyse is not a 'Hebrew,' though on his maternal side he be of 'Hebrew' stock—should at his or his impressionist Rabbi's demands re-write the New Testament, may well see it and be moved by its appeals to a broader charity than a cold world is prone to extend to them that have 'loved' even if they have 'sinned.'"

The thirty-second thousand of "The Faith That Makes Faithful" has just been put through the press, eight thousand copies of which have been handled by the house of James Pott & Co., of New York, alone. That this little volume of sermons by W. C. Gannett and Jenkin Lloyd Jones has made for itself this modest but not insignificant place as a book of sermons is an indication that there is a place for the practical pulpit, *i. e.,* a pulpit where doctrines and theological disputations are, so far as is consistent with clear thinking, retired to the background in order that the emphasis on purity, loyalty, love and duty, the interests held in common, may be the more adequately placed.

George W. Cooke, who once was of the UNITY house hold of liberal ministers in the West, but who for many years now has wrought so wisely for culture and the appreciation of spiritual things in the East, has associated himself with *Poet Lore,* now known as the *"Quarterly Literary Review."* We are glad to know that this interpreter of Emerson, Browning and George Eliot is prepared to lecture on a variety of subjects connected with literature and sociology. His themes include "American Poetry," "New England Transcendentalism" and "Social Theories." These include lectures on Emerson, Thoreau, Margaret Fuller, Hawthorne, Brook Farm, Transcendental Club, Tolstoy, Ibsen, Kipling, Howells, Morris and others. Mr. Cooke's address is care of Poet Lore Company, 16 Ashburton Place, Boston.

What is the matter in Wall Street? Why this electric storm in what seems to be calm weather and under what is certainly a clear sky? There is said to be a great tumbling of stocks, and still the country is boasting of prosperity; certainly it is rejoicing in abundant harvests. The dominant political party maintained its dominion at the last election. Is it because President Roosevelt is off hunting bear in Mississippi swamps? While we deplore this reversion to the passion and appetites of primitive man on the part of our great Executive, we are glad that he declined to shoot the poor, half-domesticated old bear that a colored man tied to a tree that the President might have a good chance at it. The President declined to shoot such helpless and insignificant game. Let the rulers of the world learn a lesson from the example of President Roosevelt and cease shooting at the weak, the helpless, the inferior ones of earth. If they must shoot, let them only shoot at those who have a fighting chance for their lives.

The Open Court, under the scholarly editorship of Dr. Carus and the generous patronage of Mr. Hegeler, the head of the publishing department, is a source of constant surprise and delight in the originality and wide range of interest represented by its articles. The November number, for instance, contains an illustrated article on Richard Wagner from the expert hand of Prof. E. P. Evans, of Munich. We commend the picture of the festival playhouse at Bayreuth to the smart American architects who are so anxious for external effects and so determined to make interior conveniences secondary. From the photograph this seems to be but an aggregation of great cubes arranged in close proximity, sometimes one above the other, and still this is a great temple of art in the truest and highest sense of the word. And we doubt not the plain exterior clothes itself with beauty to the intelligent, at least after they have been charmed and transformed by the creations of genius manifested within. The same magazine contains a descriptive article on the quaint mythraic liturgy and some gospel parallels from Pali texts which awaken a new and strange sense of comradeship with the far-off worlds of Persia and India.

The Rev. W. A. Bartlett, pastor of the First Congregationalist Church of Chicago, in an article on "The Church as an Investment," in the *Advance,* states some unpleasant facts and faces some pressing issues in the life of today. He says, "A business man that would look for a manager of his business possessing the tact, kindness and qualities of heart which he looks for in his minister for the average salary paid would be regarded ridiculous." Dr. Bartlett quotes the deacon who said, "Next to my family I love my church," and still that deacon secured a director for a technical school in his town for a salary far in advance of what he was willing to pay his minister. Dr. Bartlett analyzes the weakness in both the voluntary and the pew system of church revenues. The conclusion of the whole matter seems to be the magnifying of the tasks of the church, a keener realization of its fundamental place in society. The reluctance to pay for intangible things, the lack of men in the congregation, are unconscious evidences of the materialism that besets the life of today. Says Dr. Bartlett in conclusion: "We have sent our business blocks towering aloft, splendid and suggestive of human power, and in the same city the church shows the evidences of decay of faith, and the cry of distress seems not to have reached the ears of men if it has the ears of God."

The programme of the third annual meeting of the New York State Conference of Religion, which meets in New York City this week, reached us too late for publication last week. Our friends and co-laborers in New York have, as might have been expected, worked up a most attractive programme for a two-day and three-night meeting. The day sessions are to be held in the Hall of the United Charities; the evening sessions in a Presbyterian Church, Jewish Synagogue and Unitarian Church respectively. On Tuesday evening the opening session in the Church of the Holy Communion, there are to be four twenty-minute addresses on "Our Quadrilateral," viz.: "The Fatherhood of God," "The Ethical Teachings of Jesus and the Prophets," "Emphasis on Social Righteousness" and "The Spirit of God in the Minds of Men." The topics to be treated respectively by a Baptist minister, a Congregationalist minister, a Jewish rabbi and a professor from Yale. On Wednesday morning the topics are "Religions Many; Religion One," and "United Worship; Separate Instruction." In the afternoon the "Religious Disadvantages of Existing Economic Order" are to be studied and "Art and Literature as Agents in Social Betterment." Later the topics are "Present Crisis in Morals: 1. In Business. 2. In Politics. 3. In the Church. 4. In the Family." "The Saloon: Its Functions and Perils," "Socialism: Religious, Ethical and Materialistic," "Patriotism and National Righteousness," "Religious Obligations of Our Democracy," "Social Salvation" and "The Conference and Its Message." We withhold names and further particulars in the hope of giving fuller report in the future.

The action of the Teachers' Federation of Chicago in affiliating themselves with organized labor was, to say the least, a startling surprise to many of the friends of both organized labor and federated teachers. Believing, as we do, in organization, and not only the right but the duty of labor to organize, and looking for great benefits to the world of capital as well as to the world of labor to redound from such organization, we can but regret that the teaching profession, which is the clerical profession of the twentieth century, the one sacred calling, that appeals to all classes and phases of thought, the chief liberal profession that is exempt from partisan, sectarian and class distinctions, should without great deliberation seem to ally itself to a class, however noble or needy that class may be. The greatest danger to the American public school system today, particularly in our large cities, is that they should become the schools for the poor, for the masses, while the classes, the wealthy, withdraw from the high tasks of the public school education and provide for their children in private schools, which, however excellent, miss the splendid inspirations of democracy which to our mind is the noblest tuition which the United States can give to its children. The schoolroom should be a place apart, devoted to the high and universal ideals, touched as little as possible by the heat of controversy and the passing agitations that involve personalities, administrative politics and wages. At the present writing we can but regret the action of the Teachers' Federation, not because we want to take the teachers out of the world of reform, but we would put them more fairly and squarely into the world, the whole world. They must represent the entire sweep of the social circle, from the miner to the millionaire. Organically they should beware of entangling alliances that will array them with either one as against the other. But we are open to conviction, and are ready to revise our opinion when needs be.

Julia C. Lathrop, of Hull House, Chicago, read a paper on "The Village Care for the Insane" at the last session of the National Conference of Charities and Correction, which has been reprinted in pamphlet form from the report of that conference. We commend it to the attention not only of all those who have to do with dependent classes, but to all public-spirited men and women. Miss Lathrop, out of her long experience and careful study, has come to recognize the superiority of a home to an institution even to this most dependent of classes, where the conditions are such as to make it safe. Many Americans will be surprised to realize that in Scotland and Belgium "twenty per cent of the entire insane population is boarded out"; that "these nations have erected family care into an established and general feature of a national system." Let no one dismiss this method as being primitive or as impractical in America. Quite the contrary. It is the institution in charity that is mediæval, and the boarding out,—the life of the dependent scattered in the homes of the competent, that is the latest and newest scientific evolution in charity. Miss Lathrop says:

"The fact that families can easily be found in the East and Middle West, at any rate, who are glad to add to their income by receiving children to board from the State, as in Massachusetts, or from private societies, as in Massachusetts, New York, Pennsylvania and Illinois, shows that there is a population willing to take trouble and responsibility in order to earn money within their own homes. There is no difference

in the class of people boarding insane and children in Scotland. Certainly, if one were to keep boarders, a dispassionate observation of those classed as sane and as insane gives the preference for amiability, contentment and non-interference to the insane. Let me reiterate that the insane to be placed in families must be carefully chosen. There are many, and those, too, in many cases made most unhappy by the seclusion, who are never safe at large. There are others, no one knows how many, but Scotland and Belgium have shown it true as to one-fifth of the whole number, who can enjoy with great benefit to themselves, and with no harm to society, almost absolute freedom. The families must be carefully chosen, just as they are now chosen by public and private authority to board children. There still linger with us the traces of the old tradition that the insane are possessed of a devil, and it is this cruel delusion which bars our doors and even our sympathies against those sick with the baffling ailment we call insanity."

At the Episcopal Church Congress, held at Albany during October, one of the subjects of discussion was "The Moral Aspects of the Referendum." While the proceedings in full are not yet published, there was placed in print for the Church Congress the paper read by Hon. Charles E. Patterson, of Troy, N. Y. Among other things he shows that in the early American colonies, where the town meeting prevailed, the members of the Legislature were instructed by the people whenever they chose to do so. There was a committee on instruction appointed at each town meeting, and this committee would write out and propose to the voters in town meeting the instructions to be given, and the people would approve or disapprove.

A somewhat parallel case, Mr. Patterson points out, is to be found in the present-time method of electing a President of the United States. The Presidential Electors are instructed by the voters. No discretionary power is left in the representative.

As to the powers and duties of the present-day legislators, Mr. Patterson says:

While the position of a legislator is such that he is bound to exercise his utmost wisdom and his greatest sense of right and wrong, to promote the best interests of the government, *he is but a delegate to express the wishes and will of the whole people.* In minor matters he may feel that his own judgment is sufficient for all purposes, nevertheless there are many grave matters upon which he is called to act, in regard to which it is right that the action to be taken by him should represent the wishes of the whole people. Oftentimes, it will naturally occur that the legislator will be in doubt as to whether he knows the wishes of the whole people, and oftentimes he must be in doubt as to whether his individual views represent the preferences of a majority of the people, or of the individual constituents who have put him in the place.

"Under such circumstances, I claim that it is not only his privilege, *but it is his duty to seek to know the wishes of the people at large.* He has no right to set up his individual opinion as to right or wrong, against a majority of those he assumes to represent. * * * In fact, the referendum is a basic principle of a republican form of government.

"To refuse it, upon proper demand for it, would be immoral —if a question of morality is involved. At all events such a refusal would be a grave and unjustifiable act of insubordination upon the part of the legislator and an usurpation of authority which should be condemned."

The Literary Digest for November 15 has an article on "The Passing of the Broad Church Movement." The article is inspired by the closing of Dr. Heber Newton's ministry in New York. The ecclesiastial press seems to interpret the closing of this thirty-three years' ministry as an indication of either the decline or the failure of the broad church movement. Other indications seem to warrant the inference in many quarters that the Episcopal Church is to-day re-establishing its conservatism, that the ritualistic tendency is in the ascendency. Were this so it proves something very different than that the broad church movement was a failure. If as a movement it lacks outline and has escaped statistics, it is simply because it was a "movement" and not something stationary, which is implied, more or less directly, in an organization and in statistics. It has succeeded too well; it has eaten up its own limitations, and in so far as it fails it is not on account of its breadth, but because of the limitations still implied. Dr. Newton himself, in a letter to the "Living Church," as quoted in the above organ, gives the true interpretation of the situation. Thirty-three years of continuous work in a great metropolitan city is a task so stupendous that the surprise is not that it has come to an end, but that it should have continued so long. These are Dr. Newton's words:

"He wholly mistakes the character and aims of what is called 'Broad Churchmanship' who attempts to measure its influence by the fashions in vogue with some other schools of Churchmanship. It does not much care to count its converts or number its communicants or give statistics, as outward and visible signs of the inward and spiritual grace which it is seeking to nourish—the grace of sanity of belief and of charity of judgment and of the 'mere morality' of a life which identifies religion with character.

"It builds up no party, constructs no machine, does not even turn its energies into the rearing of 'sheep-folds' or the maintenance of dogmas. And so, how will you admeasure its influence by weights and scales, or estimate its success by figures?

"Men of this new-old 'way' are satisfied if their lives help to spread more rational ideas of religion, while inspiring a reverence which is not an alias for superstition; if their ministries serve to charge the mental and spiritual atmosphere with the forces which make for the 'larger hope' in man, the deeper trust in God; if, in an age of transition, they assist their fellows to recast the old faiths into the new forms demanded by new knowledges; thus proving themselves 'workers together with God.' Concerning which modest work, the words of the writers of 'Contentia Veriatio'—the latest 'Essays and Reviews'—are pertinent:

" 'If the Broad Church has disappeared, it is because its "liberal" ideas, once characteristic of a very small group of prominent men, have now, to so large an extent, permeated general Christian thought that they have ceased to be party watchwords.' "

Three Meetings.

Three gatherings have occurred in Chicago since our last issue, in which UNITY readers would take special interest, and if our out-of-town subscribers could have annihilated space they would have filled the vacant spaces.

The first was the meeting held at Steinway Hall last Saturday night to listen to George H. Perris of England deliver his address on "The New Internationalism." It was a clear statement of the growing burdens of militarism, a candid acknowledgement of national sins on both sides of the water in this direction and an earnest advocacy of the methods of peace, which advocacy was backed up by a splendid array of facts that showed that we are already well on the way towards the internationalism that will make war across national lines impossible. The attendance was sadly small, but there were enough present to make a spirited conference, a prayer meeting sequel to the lecture, at which General Lieb, Miss Kate Kellogg, principal of the Lewis school, William M. Lawrence, principal of the Ray school, Prof. Blount of the Waller High school, a young friend from South Dakota who had arrived in Chicago that day and was drawn hither by the notice, Miss Jane Adams and others spoke. Perhaps the spirit and purpose of the meeting is indicated by the fact that the editor of UNITY in Chicago presented to the meeting the editor of *Concord* of London.

The second meeting in which our readers would be interested was the second of the Sunday night Congress meetings held in Unity Church, Oak Park. Though the weather was very inhospitable, the hospitable church was well filled. Dr. Johonnot presided; a Presbyterian minister gave the invocation; Dr. Nash, president of Lombard University, made the prayer; Dr. Thomas, the editor of UNITY and Mr. Hatch, principal of the Oak Park schools, made the addresses.

Dr. Thomas laid broad foundations for the co-operation of the churches by discovering the fundamental qualities of ethics and the universal demands of morals. Mr. Jones recognized the many handed activities of religion outside the churches—the schools, the fraternal orders, the womens' clubs, settlements, and other non-eclesiastical activities that are rooted in love and are devoted to love's tasks. And then he considered the many pan-ecclesiastical organizations which show how the churches have been compelled to recognize their high duties and have sought the strength of combination in such organizations as the W. C. T. U., Y. M. C. A., Y. W. C. A., the Christian Endeavorers, Chautauqua Assemblies, the Missionary Boards, the Congresses and Conferences of Religion, etc.

Prof. Hatch's address on "The Teaching of Morals in the Public Schools" was so pregnant with wisdom that we hope to give it entire in our series of school papers which is to begin with the first issue of December. Altogether the meeting was electric with vitality and, like the one held the Sunday night before in Brother White's church, showed what might be done in the way of church-quickening. The next meting is to be held at All Souls Church and Prof. Schmidt of Cornell University will be the leading speaker.

The third meeting in which our readers would be interseted was the little circle of the friends of peace who gathered in one of the parlors of th Palmer House last Monday afternoon to perfect a local organization to act in connection with the International Peace Society. The details of this meeting will be given in these columns later. Enough at present to mention the fact that a goodly number of representative men and women gathered in the interest of this great and pressing "next thing to do."

Immortality.

The word immortality shines with the golden luster of a star. In the darkness of life when there seems nothing above us, this beautiful thought appears in the heavens, and it assures us that the world above us is a world of many worlds—and not a blank space. We are no longer afraid of extinguishment, for these planets and suns need tenants, and they must need souls with our faculties of understanding and duty, and what more reasonable and lovely than the thought that we shall be the inhabitants of such distant realms, even as we are of this. To be here is assertion of our privilege of the there. We awaken from dreams of death to see the golden ladder still in the heavens and angel feet, messengers of love, are going and coming on its shining way. Immortality is the only word that coincides with the nature of life and the sense of the universe in which we find ourselves.

WILLIAM BRUNTON.

THE PULPIT.

A Re-Declaration.

In a recent issue of UNITY there was an account of the Covell memorial service and the re-dedication of Union Church at Buda, Illinois. Below we give entire the address delivered at that re-dedication Sunday, October 26, by the venerable Chester Covell, who, from the vantage ground of eighty-three years, spoke the prophetic word, delivered by one vigorous in body, youthful in spirit and beloved by a circle that has outreached the possibility of human survey.—ED. UNITY.

The first service held in this church building was not a religious service, only as all worthy service is religious. On the afternoon and evening of October 20, 1858, while yet the house was in its building stage, the ladies of the Union Sewing Circle—this was the name under which our ladies first began to do church work—used it for the purpose of holding a Fair and Festival. The proceeds were to be applied in the furnishing of the church. The announcement circulars were signed by Mrs. R. G. Kaime, a name of pleasant remembrance.

The only church organization in the place at that time was known as the Buda Union Christian Church. There were several New England families in the vicinity who had been identified in the East with the people known as Christians, sometimes designated as the Christian Connection. I belonged to the same people. So the church took such formal organization as was common in that denomination. Thus it became a Christian Church. It however was distinctly understood that the church should stand on an independent basis, owing allegiance to no ecclesiastical body. I had then spent fifteen years of service with this people, agreeable on the whole, yet I found myself drifting both on points of belief and methods of procedure from them.

The independent position was taken to give me and my church freedom to see things theological and religious as we could see them and that without any interference from outside. It was a unique position for the time in the West, and possibly I should not have had the courage to take it, but for the example of the church to which I gave my allegiance as a boy.

The word Union attached to the name grew out of an effort to combine the money interests of different denominations represented here—money you may know was a scarce article then—into a church building. That failed; but the word Union stayed. This building, this church building, owes its existence to a great hunger—not after righteousness technically—but after a house where righteousness might be taught. (Those who had encouraged the Union idea concluded to hold on to their money until they were able to build for themselves.) The little church fraternity was hungering for it, talking for it, praying for it, but could do nothing alone, and but for several men outside the church circle—men who would not be counted church members, but would be considered society members—but for these the building would have failed. There was one man who was outside of it in every sense professionally, yet who worked for it, counseled for it, and I cannot say but he helped with his money, and can say that he did all the necessary writing free of charge to place it on a legal basis. The last helper in the enterprise was buried four days ago, Jesse Emerson.

Forty-four years ago January next this house was dedicated. Rev. W. R. Stowe, a retired minister of the Christian connection—a man of marked ability—preached the dedication sermon.

In view of this re-dedication service I thought it advisable to give this brief statement of its origin. But another statement needs to be made. Of course, the church thought, the church feeling, the desire and pur-

pose to have a church home, was at the bottom of the movement as before stated.

The principal agency in putting this desire into organized form, outside the minister, and giving it efficient support during his life time was due to Joseph Webb and wife. The first subscription paper ever given in support of stated services which were to be held in the schoolhouse is in his handwriting and his name heads the list of the subscribers. It is dated June 1, 1855. This movement laid the foundation of the church, though not regularly organized till March, 1858. Early in this month Mr. Webb, feeling that the time was ripe for a forward movement in our enterprise, sent his sons Frank and Stephen to my home in Mineral for the purpose of calling my attention to the need of organization; and soon after a meeting was held in an unfinished dwelling house, where after due deliberation seventeen gave their names as members; and at an adjourned meeting others joined the fraternity enlarging it to about thirty. From this time on to their death these two earnest, loving, loyal souls, Mr. and Mrs. Webb, worked together for the church as they worked for their home. Nothing but sickness kept them away from its appointments. Nothing can be more strikingly beautiful than that their grandchildren should give them prominent place of remembrance in this remodeled old church they loved so well.

As we call to mind the date of the dedication of this church, January, 1859, and look over the intervening years, we can hardly avoid noting some of the great outside happenings; as we with others were profoundly stirred by them. In November of that year, a book was published, the contents of which soon became a matter of comment and criticism throughout the civilized world. Probably no book ever published raised such a storm of obloquy and abuse as that of Darwin's. The religious world was shocked beyond measure. It was then understood as an utter denial of Revelation. No terror in Evolution now.

A little later, '61, the Civil War broke out, in which there could be no neutrals. Every citizen of the United States must take his stand on one side or the other of the conflict. It was such a trial, all things considered, as has no parallel in history, and could but effect every interest in life, secular and religious.

Then again that wonderful increase of ability to get over the surface of the earth has come within these years. Since this church was built the people of America were wondering over the marvels of the pony express that could take news across the continent in such incredible short space of time! What miracles have been wrought in the conveyance of news; and what a network of rail tracks cover the civilized parts of the earth to-day.

I know this is not the occasion to cite such wondrous movements; and I only do it to hint their religious significance. They have this to an extent we little dream.

We are all impressed alike in the broadening of church lines since we here began to worship. Our thought of God, our thought of nature as a means to find God, our thought to find the Fatherhood of God without considering the immutable laws of the Universe, our thought of law and truth and justice and love has so enlarged as to give us to feel that the religious world in which we now are is new. And then the sympathy between old and new religions, between different denominations, between the church and the unchurched, has so grown as to leave little trace of the old hate, the old intolerance, the old persecution. "Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Certainly it looks that way as we cast an eye a half century back.

But, dear friends, I have given myself little time to say some things that lie near my heart. My hearers of the first generation of my residence among you, many of the second, some of the third, lie in the cemeteries. They number near three times the average congregation that ordinarily assembles here. It is not strange that I should feel something in the way that our lamented brother Robey wrote of himself:

> How like a faded leaf I am,
> Left on a tree till winter's snow
> When nearly all its fellow leaves
> Have fallen to the earth below.

Yet I am glad to live, glad of the dear remembrances. I am glad I knew them, and could in my way serve them and they serve me and mine. I am glad I had the privilege of meeting them in the common walks of life so long, and looking into their faces from this desk on Sundays and never discovering aught but friendship and good will. There I remember them as my fellow workers in the great business the church stands for—the building of character; and how we thought together, planned together, worked together; and how when things seemed to move in upward grooves we rejoiced together. And I remember too, how, when one after another dropped into the Everlasting Arms, we wept together.

Incidents of a touching character must naturally occur in a pastorate of such long duration. Many a letter have I received from time to time from those who once were co-workers with us calling up the old days, the old interests and friendships. A book came to hand some years ago with a note pasted in it, reading as follows:

"Elder Covell.

"Dear Sir—Please accept this book as a slight token of that friendship which I have ever entertained for you, and which will never cease so long as memory can recall the associations of the past, or there is a sentiment within my breast which responds to a faithful and self-sacrificing life.

"STEPHEN W. WEBB."

He, as you know, was one of the brothers bearing me the message that called this church into existence. I valued this the more because he belonged to a different household of faith. It is sad that he should have been called away in the prime of his years.

And you who believe in the church, who believe in its mighty agency in carrying the world to higher levels; who believe in this church, who believe in its future, allow me to congratulate you on the better conditions now before you to do your work, and to counsel you to hold fast to your faith, and add to it virtue, knowledge, and all the graces; to rally your forces and strengthen the things that remain. I know that you are doing this and it warms my old heart that you are.

But this is preliminary. The soul of your work is to help in the preparation of the boys and girls, the young men and maidens that come under your influence, to take their part in the great conflicts of life. This is what the church is for if it is for anything. This is what this church is for, and I hope for it many years of successful labor.

"Judge Not, Lest Ye Also Be Judged."

> And yet, with what complacency
> We raise our erring loved one up
> To plush lined pew, but one remove
> To right, from the Great Throne itself!
> Then relegate with equal ease,
> Our neighbor's luckless ne'er do well,
> To deepest depths of utter woe;
> Resigned to see him downward go.

SARAH C. WILBUR.

Littleton, Iowa.

A Little Variety in Life.

The following extract from the charge delivered by Bishop Potter at the opening of the Convention of the New York Diocese at the Holy Trinity Protestant Episcopal Church, seems to me to call for a few words of comment. He said:

"What are modern cheapness and invention and machinery and all the multitude of inexpensive conveniences which make my life so different from the life of my forefathers—what are these things costing—not the employer who produces them, nor the tradesman who sells them, but the mechanic who makes them? And how can I blame him whose task is so narrow, so confining, and so monotonous if now and then he 'evens up,' as he says, and introduces a little variety into life by getting drunk?"

My own mind went at once after reading this to the wife and family of the poor mechanic who is so much pitied of late because he has to work eight hours a day in our cities for some cruel employer, instead of running a prosperous business of his own, and working from fifteen to sixteen hours a day, as most employers of labor actually do. The wife of such a man stays at home with a family of children and works like his employer, from early morning till night, with the noise and confusion of such a family constantly with her and with no possible escape from it, day after day and year after year. There is much sickness in such ill regulated families, and she sleeps fitfully and brokenly, if at all, whenever, any one in the house is ill, as when a teething infant worries the night through for weeks at a time, as they frequently do. She must mend and make the clothing of the family, in the intervals of scrubbing and cooking and tending the baby (for there is always a baby in these homes); and the few hours of sleep she gets is the only rest or change which comes to her in the long year's course. That her lot is harder than her husband's no one doubts who knows anything of the lot of the poor. Now, I am constrained to ask the opinion of the good Bishop upon the propriety of her getting drunk occasionally to give a little variety to her life. She needs it badly, God knows; there does not seem to be any other way for her to get it, and would the Bishop recommend her to brighten her life in that manner? If it is natural and proper for her husband to seek such consolation, should it be denied to her? Perhaps the following paragraph just cut from a daily paper may throw some light upon the question:

"Woman Cuts Throat After Stabbing Husband.

"On an alarm from the Maspeth police an ambulance was sent early today from a Brooklyn hospital on the four mile run to the home of Joseph Alstrefski. The ambulance surgeon found the man lying on the floor in a pool of blood. 'My wife stabbed me,' he gasped. 'She had been drinking and was abusing our daughter when I came home. I protested and she stabbed me.'

"The woman lay on a bed, apparently asleep. The surgeon began to work on Alstrefski's wound, while a policeman ordered the woman to get up and go with him to the station. He turned his back. The woman jumped up, seized her husband's razor, and before the policeman could turn around to stop her cut her throat from ear to ear. Then both man and wife were hurriedly carried to the hospital, but the physicians said neither could recover."

In this case the woman's effort to enliven her life seems to have ended rather disastrously, but the efforts of men in that direction are often of as tragic an outcome. There is not an issue of certain daily papers in this country, in the course of a year, which does not record the murder of a woman by some man. I have watched the papers with the object in view of ascertaining the number of such murders, and I always find one at least, and sometimes two or three, in a day. And almost invariably the comment is made that the man had been drinking heavily of late, or the man was crazed with drink, or some similar statement. They were no doubt weary of the monotony of their lives and thought to introduce a little variety into them, with these unforunate consequences. Can the Bishop blame them when they are so dull?

And how about the innumerable army of little children who occupy these workmen's cottages when the father seeks for variety? They are hungry, and cold, and no doubt irritable, or, at the best, noisy, when he seeks his home after the enlivening draught has been quaffed, and they affect his nerves unpleasantly, no doubt, so they learn to flee as he approaches, in many instances, or to hide, or to set up a wild uproar of tumult and affright. Sometimes they are thrown about with such violence that bones are broken, and lifelong injuries inflicted, and sometimes they are kicked or beaten into insensibility. I know of one man who spent an entire night with a horsewhip in his hands, chasing his wife and little girl out of the house and then chasing them in again. This family was not that of an oppressed eight-hour worker in a city, but of a well-to-do and quite respectable man in a country place. He had a comfortable home, but he was dull like the rest, and he sought variety in the usual way. Hospitals are full of children injured by drunken parents, as every charity worker knows, and the crippled and deformed and defective classes are largely recruited in this way. Nor is actual starvation wanting. Recently I read in a Chicago newspaper an editorial note which I insert:

"What a temperance lesson it was when, the other day, during the session of the court which was to dispose of the child of a drunken mother, the babe died in its mother's arms before the bench, as the physicians present testified, of starvation. And this happened in Chicago, in the midst of a city dominated by the saloon. Judge, lawyers, policemen and witnesses all shed tears; the maudlin mother was the only person present unmoved. It is a pity we have not some John B. Gough to tell the story in words that burn. Is there no painter to immortalize himself by putting it on canvas? Reproduced by photogravure and scattered broadcast, what a sermon it would prove."

If the Bishop could stop his poor mechanic in the first stages of his cheering up, that would be another thing. Very few people would object to a glass of beer if the thing ended there. But it is one glass today, two tomorrow and five next week, just as invariably as consequence follows cause, and all the world knows it, even these tender-hearted clergymen, who of late are trying to depict the virtues of the saloon. Any poison habit is bound to grow upon its victim. Nature has made that invariable law, and we cannot escape its consequences. Alcohol is no exception. Constantly increasing quantities are demanded by the system as soon as the habit is acquired, and a thirst which is unquenchable except by death fastens itself upon the man or woman who thoughtlessly or ignorantly begins a frequent recourse to any alcoholic drink. The fatal fascination enslaves a man sooner or later, be he high or low, rich or poor, bond or free.

Would it not be better, then, on the whole, to devise some other way of enlivening the poor man's life? But in point of fact, though so much is said about the poor taking to drink because of the intolerable burden of their poverty that just as many well-to-do and rich men form the habit as poor ones. The great cry about the poor man's home being so unattractive that he must needs seek comfort in a saloon is largely unfounded. These resorts are filled in great part by men who leave comfortable homes and loving wives and children. And in most cases the poor man's home becomes a hovel, and his family paupers or criminals, because he spends the money they need in the saloons. He needs not pity but blame for the condition he is in. And may those moral reformers who are now trying to put the good side of the saloon before the public (as if there

were need of that!) pause a little and consider the aid and comfort they are giving to those engaged in this terrible traffic, and what far-reaching consequences their words may have. I pray heaven earnestly to enlighten them. These deathtraps lie before the unwary youth at every turn, and will not enough be lost without any word of encouragement upon the part of the leaders of the people? Let me close with a word from a brave and sturdy soul who has seen much of life, and who is not ashamed to reconsider a position once taken:

Rudyard Kipling has much to his credit, but there is a little bit in his "American Notes" that should place his name high up among the saints of temperance. Telling of how in a concert hall in Buffalo, N. Y., he saw two young men get two girls drunk and then lead them reeling down a dark street, he says: "Then, recanting previous opinions, I became a prohibitionist. Better it is that a man should go without his beer in public places and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'There is no harm in it, taken moderately,' and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God knows what end. If liquor is worth drinking it is worth taking a little trouble to come at—such as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."

A picture rises before my mind as I close this inadequate comment upon this pernicious utterance. Driving along a country road one day last summer I noticed a man who had stopped a passing team and was in a loud altercation with the driver. As I came within hearing distance I heard him loudly and profanely demanding of the man to come on and fight him. With all the vile language in such a ruffian's vocabulary he was cursing the stranger and threatening to demolish him. The teamster drove on, making no answer, and the drunken man stood raging in the road. As we neared the place he turned upon my coachman, exclaiming, "An' ye, too; come on, now, I can lick ye all. Just come down and let me smash your face," and as much more as we could hear in the brief moment of passing. I knew about the man, and that he was going home, in that terrible frenzy, to a helpless woman whose home was at least a mile from any neighbor. And I know that that woman had for many years borne the unspeakable terror of these home-comings from the nearest village, and in all probability must bear them to life's end. In the loneliness of dark winter nights she watched for him, hearing him afar off, and fleeing sometimes to barn or cellar, hoping he was too drunk to find her. Sometimes he elected to have his whole debauch at home, and for days and nights in succession she was subject to his irresponsible rages. I wish the Bishop could have seen the madman as I saw him, and realized what it means for men of his make-up to put a little variety into their lives and that of their wives.

HATTIE TYNG GRISWOLD.

COLUMBUS, WIS.—One of ourbishops, when pastor at Stamford, Conn., asked a little boy afflicted with an impediment of speech how he would like to be a preacher. The little fellow replied: "I-I w-w-w-would l-l-like the p-p-pounding and the h-h-hollering, b-b-but the s-s-speaking w-w-would b-b-b-bother me."—*Exchange.*

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

BY W. L. SHELDON, LECTURER OF THE ETHICAL SOCIETY OF ST. LOUIS.

CHAPTER VII.

BEING LAZY.

Proverbs or Verses.

"Laziness has no advocate, but many friends."—German.

"Who is lazy in his youth must work in old age."—German.

"Laziness travels so slowly that poverty soon overtakes him."—Franklin.

"A lazy boy and a warm bed are difficult to part."—Danish.

"As lazy as Ludlum's dog, that leaned his head against the wall to bark."

"A lazy man eats his own brains."

"An indolent man draws his breath but does not live."—Cicero.

"Enjoyment stops where indolence begins."—Pollock.

"A young idler, and old beggar."—German.

"An idler is a watch that wants both hands
As useless when it goes as when it stands."

"He that is busy is tempted but by one devil; he that is idle by a legion."

"Idle folks have the least leisure. Idle people take the most pains."

Dialogue.

Now for a good, plain, practical subject! We shall speak today about a habit to which we may be all tempted at times.

You may write it on the blackboard. Put down the words. First, "being." You see that means the "habit of," doesn't it? Now add the word "lazy." There it is: "Being lazy."

Ever hear that word before? You smile at that. Anybody ever call you lazy? What do you say? Can you remember? "Yes," some of you admit, "we have had that term applied to us."

And did you ever call anybody else lazy? Do you ever say, "O, you lazy fellow, you lazy girl?" I suspect you have. People are more liable to talk about other people in this way than about themselves.

But I must know what you had in mind when you called somebody by such language. What was the trouble with the boy or girl, for instance? "O," you suggest, "they would not do anything. They just sat still when we wanted them to help us about something."

You would say, would you, that anybody who was sitting still for a good while was lazy? What if, however, he had a book in his hand and were reading?

"It would depend," you explain, "on what he was reading." And what do you mean by that? What sort of a book would he be reading if you felt he were lazy and would not come away from it? "As to that," you tell me, "it would probably be a mere story or some pictures with nothing else there of consequence. He would be simply amusing himself."

You mean to assert that anybody who sits still reading a light book and will not get up to work or to render you a service when you ask him, is necessarily lazy? What if he is very tired? What if he has been working very hard? "No," you admit, "if he is very tired and has been working very hard, we should not call him lazy."

Yet you say you are convinced that if he is not tired and might just as well get up and help us, but will not do it on account of his story, he is lazy, is he? Now are you sure of that?

What if that boy or girl who was reading a story had some work on hand of importance to himself, then if it suddenly occurred to him and he jumped up and went about it and toiled at it with all his might, although he would not rise to please you or help you, could you say that he was lazy? "No, not exactly."

What would he be, then, selfish? "Yes, certainly."

You see, after all, a person might be very selfish and not be lazy. You must tell me really what this habit implies. Try it again. Practice now the habit of perseverance.

"Why," you suggest, "perhaps it applies to some one who sits around doing nothing a great deal of the time; some one who seems not to use his body or his mind very much."

How would you describe a lazy boy at school, for example. In comparison with the other kind, and how would he conduct himself? "O," you add, "he would be looking around a good deal of the time, watching the other boys and girls, or looking out of the window, seemingly waiting until school was closed."

And how would you describe a lazy boy or girl at play, when there was no school work, and you were out at games? What would be the difference between such a boy and the other kind? "Why," you point out, "the lazy boy would sit around and not care for the games which required hard work. Or if he went into them he would play for a little while and then stop and say, 'It is too much work.'"

You really believe, then, that a boy or girl could actually be lazy in their play? Did you ever hear any one in speaking of play, exclaim, "It is too much like work?" What is it, do you suppose, that a lazy person likes most of all? What would give him the greatest pleasure, such as it is? "Doing nothing?" you answer. Yes, I suspect that is it.

Did you ever hear of a person who said he would like to do nothing for ever and ever and ever? When a person makes such a speech, would it necessarily indicate that he was lazy? "O yes," you assert. Wait now. Do not be too sure. What if a person has had to work very hard for a long while. Might he not, when he was very tired, make that remark just because he was tired?

Think again. Some time after you have grown up and have to work to earn your living, what if you receive some sort of a position, two of you, and do your work through the day, both of you, perhaps, just alike, if it is not very hard. Now, at the end of the day, what would the lazy one do? "Go home and get his supper?" Yes, and after that what would he do? "Not do much of anything," you answer.

And how would you describe those persons who in their evenings wander around and do not do much of anything? "Loafers?" Yes, that is the term. Put that down. We have come upon another word for laziness.

And what would the other type of man do, if he was not too tired, at the end of the day, assuming he had his evenings free? "Why," you respond, "he would go to work at something." But he has done his day's labor, all he is paid to do. What more is left for him in the way of work?

You add, "He can go on improving himself, studying." But his school life is over, is it not? You mean that to improve himself a man must go on educating himself after school is over, when he is grown up?

You may seem a little puzzled over that. But I can promise you that when you are grown up you will realize that there is more need for study even than when you are boys and girls. The lazy person never studies. When his work is over his mind goes to sleep, while the other type of man keeps on trying in some way to improve himself.

It may be said of a person, "He always seems busy at something. Just as soon as one kind of work stops he goes and finds another." And then of still other persons it is remarked, "They never seem to be busy at anything." We call *them* the loafers.

Suppose two men are employed at the same kind of work during the day, of a comparatively easy kind, so that at times there is an opportunity for doing a little more than what they are paid for. Will the lazy man ever do it? "No," you exclaim, "never!"

Do you think it is worth while ever to do any more than what you are paid for? What do you say as to that?

Note to the Teacher: Here is a good opportunity to talk for a while with the boys and girls about work; in order somehow to make them feel the value of doing even more than they are paid for. Start in their minds a sense of shame at the idea of working for mere pay and nothing more. Point out to them that they degrade and hurt themselves much more than they hurt their employer when they take that standpoint. Even the advantageous side from a business standpoint could be put to them; how they are far more liable to get on in the world and be advanced to better positions by winning the respect of those who employ them. It is very important to arouse in the children's minds a sense of disgust for laziness, at the same time making them see that a man can be lazy, even when he works steadily, if he does all his work in a routine way. See the opening chapter in George Eliot's "Adam Bede." Read over the further lesson on "Habits of Service," however, so as not to anticipate that subject too much.

But you have not told me yet where laziness really starts from; in the body or in the mind, would you say?

"Why," you answer, "probably in the body. Such people will not work. They like to sit around and do nothing." But, now, are you sure of that? Is it their bodies which are lazy?

Do you suppose, for instance, that if a boy or girl had a lazy body which moved slowly, sleepily, he or she could help it, or could do anything about it to overcome it? "Yes," you insist, "there would be a way. They could determine to change. They could *will* to act differently."

You are right. Laziness starts inside of ourselves, in the soul, and not in the body. It is a matter of will. When we speak of a lazy person, we mean a lazy *soul,* and not a lazy body.

But do you think it comes natural for some persons to be rather lazy, and for other persons to be rather energetic? "Yes," you admit, "there is a great difference in persons in the way they are born."

I suspect that is true. It is true that it is easier for some persons to be energetic than for others. Some people are born with *lazy minds.*

Does it ever happen that a boy or girl finds it very hard to get up in the mornings? And it is just as difficult for one person as another, is it not? "No," you assert, "some persons seem to find it easier than others."

But what if it proved very hard? If it came natural to you to be a little lazy about getting up in the morning, or about going ahead to do anything, what would be the best way to conquer the habit, and overcome it?

If, for instance, you hear the bell ring or the clock strike when you are to get up, is it a good plan to lie for a little while, trying to wake yourself up? Do you fancy you can work yourself up to a pitch of effort in that way?

"You doubt that?" Why? What would happen? "O," you add, "one would go to sleep again." Then what is to be done? "Jump quick," you exclaim. Yes, that is the way. There are persons, for instance, who find it very hard to get up in the mornings, and so have an alarm clock right close to them, and they make a point of being out of bed before the alarm has stopped sounding. On the other hand, if they wait two or three seconds too long, until the alarm has ended, they may turn over again and go to sleep for another hour.

What, then, is the best way to conquer laziness? Suppose you write the words down: "Jump quick." The lazy man who stops to think is lost.

I wonder if you have ever heard a short proverb about laziness? Just six words; something about taking the most pains? Can you recall it?

"Lazy people take the most pains?" Yes. And do you see any sense in that sort of a proverb? Did you not say that a lazy man likes, more than anything else, just doing nothing?

Apply it to the person who wants to get up in the morning at a certain time. Which is easier, after all—to jump quick or to lie thinking about it for half an hour trying to coax one's self to the point of getting up? Is it not true that in this way a person takes the most pains? Will you suggest other examples?

Points of the Lesson.

I. That the lazy person never does any more work than he has to do.

II. That the lazy person is a loafer and does not try to improve himself.

III. That the lazy person is lazy in his mind. He is a lazy soul.

IV. That the lazy person never acts promptly. He is a shirker.

V. That the lazy person is a selfish person and is of no service to the world.

VI. That the lazy person never conquers his lazy habits; he never conquers anything.

Poem.

"True Rest."—John Sullivan Dwight.

FURTHER SUGGESTIONS TO THE TEACHER.—All sorts of examples could be introduced in this lesson by way of illustration. It would be well, perhaps, to devote ten minutes to instances showing how a person by getting behind, really has to do more work than if he did it on the instant. Application can be made to school and home life. But it is very important also to point the subject with regard to people who are grown up. The pupil needs to have examples of a certain class of persons who have to toil for a living, while throughout life it seems as if such individuals had to work harder than others, although they belong to the most lazy type. Study the cause of this circumstance. It will be noticed in this lesson that the main points have been drawn more with regard to the life of boys and men. But the subject should be carried into the life of girls and women, and applied to all the work of the home. Dwell on the lazy way of doing work in the house, of setting a table, of dressing one's self. Point out what a lazy housewife would mean. Show how certain women who have a large household accomplish a great deal more and seem to have more time and leisure for other things than those who may have a small household and more assistance from others. Ask them to explain how it is that such persons have more time for self-improvement, or for doing work for others. A subject like this can be carried on indefinitely, and the children should be encouraged to give any number of illustrations or examples.

A Word of Protest.

In the *Boston Investigator,* November 1, I find a quotation from Hon. Carroll D. Wright's address made before the Convention of the West Virginia University. He was speaking of the recent labor and capital conflict in progress at the time his remarks were made:

"Socialism is the most ambitious remedy that has been offered. Socialism cannot well be defined. It has not a vital principle, because it has not God in it. It embodies no God, because it does not recognize the God-given qualities in human nature. It is not a constructive force. It has no justice, no humanity, no progress." "The Decalogue is as good a labor platform as any."

I concur with Mr. Wright's first assertion. Socialism is the most ambitious remedy that has been offered, because it is the most far-reaching. Some of the people are getting tired of the tyranny of absolutism in the industrial world, just as a great many have outgrown the tyranny of absolutism in government.

Socialism would not only put an end to the exploitation of labor by a few men, but would, through international arbitration, put an end to *all* wars; would turn the hundreds of millions of dollars now used in maintaining a standing army and expensive navy and coast defenses into educational institutions; would elevate and enoble the life of the toilers by giving *them* the value of their toil; would relieve the congested cities of their submerged populations by making life in the country more desirable and also possible. Yes, socialism *is* ambitious, for it has a hope for every man, woman and child. It believes in man. Its whole philosophy is based on the belief that human nature is good and that it will act better when the present system of strife, antagonism and hate shall have given place to the co-operative commonwealth, the brotherhood of man, not beyond the skies, but now, here.

Mr. Wright says "It cannot well be defined." It has no programme cut and dried, nor did the Revolutionists of '76. Neither did the black abolitionists have a programme how they were to remove the curse of "property in man." Events declared it. It became a war measure. Of one thing we may be sure. In the onward march of man property rights shall many times be re-defined, and any system making the almighty dollar the goal will ultimately fail.

Mr. Wright complains that it (socialism) has no God in it. I answer that it has all the God in it that there is or may be in man. It touches all hearts from William Morris, artist, to the village blacksmith or the section man working on the track. But none of the socialists, Karl Marx or E. V. Debs, have made the bold assertion that they are in any particular way favored of God, as has Mr. Baer. But I do believe that socialism is in accord with the law of development, and that it will superside the present anarchism in production and distribution of wealth.

Mr. Wright says: "The Decalogue is as good a labor platform as any." Good! The Decalogue is as good a *business* platform as any, too. But to ask the laborer to accept the Decalogue as a basis for work and then to be met in the strife with a lot of social highwaymen is a piece of irony. President Markle thought the soldiers would have to kill not fifteen, but a hundred and fifty strikers before the strike could be settled. The Decalogue is a good rule, but it should go all around.

A word more. We are living in a new era, the electrical, moving ever more rapidly, and questions are forging to the front that will not down. The minister or any public teacher who closes his eyes to the great questions is a blind leader.

ED. H. BARRETT.

Sherwood, Mich.

THE STUDY TABLE.

The November Magazines.

McClure's contains Professor Jenks' contribution to the public concerning his recent visit to the Philippines. "Shall the Filipinos Keep Their Land?" and "What About Chinese Labor?" two questions all to briefly answered, and until he expresses himself more fully it is but just to suspend judgment.

The National Magazine is a chatty journal that talks about affairs at Washington, in Modern Mexico, the South's great college for women in New Orleans, and similar news from California, Munich and the uttermost parts of the sea.

The Kindergarten Magazine is always well packed with expert wisdom. It is a technical magazine edited from the standpoint of liberal culture, humanitarian sympathies and character making purpose.

Alfred Tennyson—A New Life.*

Already we have five new volumes in this valuable series, four of which have been very good, and the present volume, we incline to think, is quite the best of all. Indeed, comparing it with the volumes of the series as it remained, apparently finished, if not complete, for several years, it does not seem to us inferior to the best of those which were, we have imagined, Myers' "Woodsworth," Dowden's "Southey," Stephens' "Johnson," Mark Pattison's "Milton" and "Dean Church's "Spenser." Frederic Harrison's recent "Ruskin" was written with admirable sympathy, but was weakest where Ruskin was strongest, or at least most significant, on the aesthetic side. The great merit of Sir Alfred Lyall's "Tennyson" is that it brings an equally firm and penetrating judgment to every part of Tennyson's work. For the interpretation of its spiritual message and for appreciation of its technical qualities he is equally well qualified. Much of the criticism we have had of Tennyson has been from the standpoint of a religion less liberal than his own and the effort has been to force from him a confession of his conformity to the traditional doctrines and ideals. The standpoint of Sir Alfred Lyall is that of a thinker far more radical than Tennyson, sympathizing generously with his religious anxieties. He is known to some and should be known to more, as the author of an excellent body of poetry and of one very remarkable poem, "Theology in Extremis," the meditation of an agnostic soldier about to meet his death by massacre in the Soudan. It is in the spirit of this poem that the one Sir Alfred criticizes the "In Memoriam" of the other, and his later poems dealing with the problems of life, death, and immortality.

Tennyson's early life is passed over rapidly. The "Poems of Two Brothers" have scant mention, but the prize poem of 1829, "Timbuctoo," is found to contain in embryo the qualities which afterward emerged. The "Poems of 1830-1842" have one of the longest chapters to themselves, and a good comparison is made between the earlier and later of these. Far less indifferent than Fitzgerald as to Tennyson's product after 1842, Lyall is in full agreement with him that after that date he made no advance in the form of conception of his poetry. Not only so, but he finds in the volumes of 1830 and 1831 a point which he never surpassed, marked as distinctly by "The Lady of Shalott" as by any individual poem. But he finds in the second volume of 1842 as a whole a marked gain on the first volume, which was made up of poetry written before 1832; much pruning and condensation. "Ulysses" is rightly exalted as the finest of Tennyson's dramatic monologues. But the praise of "Dora" and the "Morte d' Arthur" is very nigh to this. A good chapter on "The Princess" and "In Memoriam" comes next. "The Princess" gets fairer treatment than generally heretofore and that of "In Memoriam" rises to the height of Henry Sidgwick's criticism given in the Tennyson "Memoir." Its effect upon the more thoughtful is found to have been terrorizing, as well as consoling, and we are asked to think of Tennyson as an unconscious leader of the retreat on dogmatism and infallible authority of the later nineteenth century. "Maud," "Idylls of the King" and "Enoch Arden" have another chapter, the part on "Maud," mixed as it must needs be of praise and blame, the treatment of "Enoch Arden" much more sympathetic than that of the "Idylls." We are happily reminded of Tennyson's remark that "there is no single fact or incident in the Idylls, however seemingly mystical, which cannot be explained without any mystery or allegory whatever." Those who are wise will always read them in the light of this remark. Next following we have a chapter on "The Pastorals and Tennyson's Philosophy." The illustrations of the latter are drawn from a wide range of poems; partly, too, from his "Memoir." A chapter on "The Plays" treats them much more respectfully than many other critics have treated them. The weakness of his subject in "Queen Mary" is conceded. "Harold" had the advantage of being further removed from the exactitude of modern history, and for "Becket," we have the praise of J. R. Green—that not all his researches had given him so vivid an idea of Henry II. and his times. A final chapter deals with "The Last Years and Later Poetry." Here we get some comparison with Browning, which we feared that we were going to miss altogether. The devotees of Browning would have relished the omission better than what is given. But this book, as a whole, is admirable. What demur it makes, it makes so graciously that no lover of Tennyson will have any reason to complain. The more rugged outlines of his personality appear to be softened somewhat in deference to Tennyson's dread of personal characterization.

J. W. C.

*English Men of Letters Tennyson, by Sir Alfred Lyall, K. C. B. New York: The Macmillan Company. 12mo., cloth, pp. 200; 75 cents net.

Book Notes.

Two books lie on the Table from Houghton, Mifflin & Co.—"A Sea Turn," by Thomas Bailey Aldrich, and "The Masque of Judgment," by William Vaughan Moody. Mr. Moody's position as a poet of high rank no longer depends upon the critic. Still we cannot help feeling, as we read the first page of this poem, that Raphael, who opens the Prelude, is a rather fidgety angel. Uriel appears on the scene to preach to Raphael, or rather lecture him about the danger of getting into temptation. Raphael is in danger of falling in love with the earth; and is getting rather palled of heaven. You and I cannot blame him; yet after all it is hardly sublime or admirable. In fact, throughout the poem we have not men lifted to angelic thoughts; but angels moving very much on the plane of human emotions and passions. Notwithstanding the power expressed in this volume, I cannot feel that I have read a poem, as I lay down the volume. It carries me back, but with less satisfaction, to that wonderful poem of Bailey, which stirred a generation now passing away, "Festus." I have thought also of Bayard Taylor's "Masque of the Gods"—but, once more, with less satisfaction. God is represented as a troubled spirit—perhaps, after all, this is the only rational conclusion of Calvinism—a chaotic confusion in place of a satisfactory creation. Man becomes the expression of a disturbed God—a worried and fretted Deity. What shall we say of a Raphael who speaks of himself after this manner:

> My mind strays like a fevered child's, tonight,
> And plays with leaves and straws, regarding not
> How fate comes in next instant! * * * Not alone,
> Not far off from the footstool of his feet;
> Its coming—love to be praised who sends me love,
> And comradeship now at my dearest need.

This picture of creation and its consequences, when God did plant the germ of life on the earth, is one of the most beautiful in the book:

> A little vine of life, He set to grow
> Not far off from the foostool of his feet;
> That it might be in Spring a pleasant show
> Of budding charity;
> In autumn clothe itself with temperate sweet,
> Of love's long-mellowing fruit—
> So mild the angel youth might pluck and eat;
> Nor feel the mortal savor trouble shoot
> Across their holy ease.
> But now the vine,
> Grown waste and riotous, has sent its root,
> With monstrous loop and twine,
> In circles nine times nine,

About the bowels of his holy hill;
And million-fold its mouth
Has drunk his songful springs, and quenched his veins with drought.

"A Sea Turn and Other Matters" is a sample of that over delicate writing, which is at its best in the hands of Aldrich, but fortunately is not indulged in as freely as it was a quarter of a century ago. Why Mr. Aldrich placed "A Sea Turn" as the initial story of his book, I cannot understand. It is a rather disagreeable story on the whole, in which the art is a good deal stronger than the nature. The second story, "His Grace the Duke," is much better, but the two really good stories in the book are "Shaw's Folly" and "Thomas Phipps." These two tales are both artful and natural. The first is an admirably described effort at social reform; and the second is one of the best samples of character drawing in the whole list of short stories that have recently come out of New England. I wish that Mr. Aldrich would give us a volume every month of such stories as these two —and we could spare the rest altogether. Houghton, Mifflin & Co. are giving us half a dozen other good stories this fall; among the rest are "Lady of the Beeches," by Baroness Von Hutten; "The Right Princess," by Clara Louise Burnham, and "The Strongest Master," by Helen Choate Prince. We will take note of these another day.

The Table receives every month a little paper from the Southern Industrial Institute at Camp Hill, Ala. This is not a school for colored people, but for poor whites; and those who know the South comprehend well that no class so stands in need of industrial education as the poor whites. The school at Camp Hill has been in existence about four years, and it has done some vigorous and noble work. The president, Rev. Iyman Ward, is a liberal in his theology, and liberal in all other ways. The pupils are building their own school houses, and have an Institute Hall of considerable proportion, entirely erected by themselves. Fifteen thousand dollars is needed just now, for the purchase of a farm of some four hundred acres, and a department of laundry and cooking. There are hundreds of men in Chicago who could make this $15,000 $25,000, and then double it, and not feel it—yes, they would feel it—they would feel it for their own good, and be happy in accomplishing something to be thought of with joy. I have sent to the school one hundred volumes of books; and there must be more who can spare similar gifts. If you want to know more about the school send to Rev. C. Bedford, of Beloit, Wis., or to the president, Lyman Ward, or to Hon. D. A. G. Ross, of Camp Hill, Ala. E. P. P.

THE HOME.

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SUN. Honest toil is holy service; faithful work is praise and prayer.
MON. They who work without complaining do the holy will of God.
TUES. Christ, the peace that passeth knowledge, dwells amid the daily strife.
WED. Every task, however, simple, sets the soul that does it free.
THURS. Who does his best shall have as a guest the Master of life and of light.
FRI. The Lord of Love came down from above, to live with the men who work.
SAT. Heaven is blest with perfect rest, but the blessing of earth is toil.

—Henry van Dyke.

"The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about
And always wear them inside out
To show the lining." —*Exchange.*

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3939 Langley Avenue, Chicago
$2.00 PER ANNUM.
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JENKIN LLOYD JONES. WILLIAM KENT.
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THE FIELD.

"The World is my Country; to do good is my Religion."

Should Is Shall.

In a dark, and a hard, and a primitive age,
An image-thought, roughly ideal,
Leapt out of the brain of a barbaric sage,
In search of its complement real.

And one after one, countless millions of times,
Since that epochal, far Then and There,
Ideals have flashed out in quest of their rhymes
In the actual, sometime, somewhere.

Of all the strange and the startling conceits,
Thrown out since that dim, distant yore,
Full many are lost in substantial repeats,
And are vagaries, and visions no more.

Hypotheses, laughed at with scorn in the past,
Have advanced into theory's bound,
And thence into doctrines, becoming at last
Modern maxims, demonstrably sound.

In the concourse of cosmic events, at the end,
The question's the answer's reply,
And reflected from somewhere in natural trend,
Is want, thrown back from supply.

Each query that springs from the brain or the heart—
As analogies endless have taught—
Is only the answer's concomitant part,
For *must* is the echo of *ought*.

In this tensive era, this strenuous Now,
The cumulant questions of old,
And the puzzles of What? and the problems of How?
Are solved as the decades are told.

That question which springeth for aye from the soul,
With its trembling hope, and its fear—
Shall it meet its response? Shall its parts merge in whole?
Shall endless procession end here?
Cleves, O. WILLIAM COLBY COOPER.

Foreign Notes.

BETTER THAN A RUMMAGE SALE.—Berlin has a novel institution called the House of Deteriorated Objects—to translate its title literally—which accomplishes for the housekeeper just such a clearing out of second-hand, damaged and doubtful articles of all kinds as does the popular rummage sale, while from the standpoint of the utilization and redistribution of this material its aim and method would seem to rest on a sounder ethical basis. Mme. Gevin-Cassal, describing it at length for the *Signal de Geneve*, characterizes it as one of the most ingenious and touching philanthropies of the day.

It is, in brief, a miscellaneous bazaar containing a little of everything: notions, crockery, clothing, shoes, underwear, furniture, and what not, all carefully classified, ticketed and arranged in long rooms kept with scrupulous neatness. Its managers receive and will also call for all kinds of damaged and second-hand articles that any one is willing to give them. These are carefully repaired whenever practicable by the joiner, seamstress, dressmakers, etc., connected with the establishment. If not worth repairing they are taken to pieces or ripped up; such parts as can be used in patching or repairing are cleaned and kept, while the rags, old iron, etc., are sold to the junk dealer. Garments have their soiled or tattered linings removed; so also do old hats. Footwear is resoled, missing buttons or lacings are supplied and new insoles. Washable garments go to the laundry; others, like wraps and dresses, are put into the hands of a cleaner.

Furniture is not only mended and polished, but washed and brushed to perfect cleanliness, before finding place in the ranks of this original bazaar. Hardware and kitchen utensils go to the tinker to be cleaned and put into shape.

So much for the method, but what is the object? Are these things to be given away? Not at all. They are all to be sold, yet not to any dealer or second-hand man as a speculation. The aim of its promoters was to establish a bazaar where, in a way so direct, simple and businesslike that it could not possibly give offense, the poor should be given a chance to supply their needs at very moderate expense. And the opportunity is appreciated. The people come to what might more fittingly be called the store of repaired goods than the store of damaged ones.

From the beginning it has received plenty of donations. At first almost more than it could handle with its unorganized equipment, but by degrees things grew into shape, and as the work became organized contributions came with more steady flow.

Naturally there are "seasons" to be noted in the business. That of spring house-cleaning brings a supply of ulsters, boas, mufflers and the like, while with autumn's falling leaves comes a shower of summer socks, and straw hats that may or may not still show a hatband. During the winter such things are put in readiness for a new lease of life in the spring.

Here are some of the objects and prices noted quite at random:

A little table of whitewood, sixty centimeters square; two marks, or fifty cents.

A woman's brown woolen petticoat, freshly lined and finished; one mark twenty pfennigs, thirty cents.

A pair of stockings, ten pfennigs.

A pair of worn cotton sheets, carefully mended, three marks.

A baby's mattress filled with seaweed, a mark and a half.

A tinned saucepan, ten pfennigs.

In urgent cases, such as fitting out a workman who is recommended for a place, the treasurer, or his representative, is authorized to offer the purchase in the most careful and delicate way as an advance to be paid up after the purchaser has been a month or six weeks in his new place. This has been done repeatedly, and it is to be noted that, with one or two exceptions, these loans have been promptly repaid.

The case of a family where the father had long been out of work and the mother ill, so that things had gone from bad to worse, till all their furniture had been sold and the rent alone of a furnished lodging seemed to hopelessly eat up the greater part of all earnings. Thanks to this new type of second-hand bazaar, however, they were at last able to work their way back into more independent and comfortable surroundings.

This new bazaar serves the thriftily inclined among people of moderate means, while saving the self-respect and encouraging thrift among the very poor. Its only advertisement is the announcement to all whom it may concern: Let nothing be lost; with us everything can be utilized. M. E. H.

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The most striking successes of *The Century Magazine* have been made in the field of history—witness the famous *Century* War Papers, Nicolay and Hay's Life of Lincoln, etc.—and it is to return to the field of historical literature this year. A striking series of illustrated articles on the early campaigns of the Revolution, written by Professor Justin Harvey Smith, of Dartmouth College, will be one of the features, especially covering the picturesque march of Arnold through the Maine woods. Important articles on the "Trusts" will be printed from time to time—not attacking or defending, but simply telling the inside history of the great trusts and how they are conducted.

Richard Whiteing, the author of that popular book, "No. 5 John Street," is to write one of the serials for *The Century* in 1903, "The Yellow Van," the story of an American "school-ma'am" who marries an English duke. Another serial, by the author of "Mrs. Wiggs of the Cabbage Patch," the most popular book of the year, will begin to appear in the December *Century.* Papers by "Mr. Dooley," giving his unique "Opinions" on literature; new light on the lives of Edgar Allen Poe and Sir Walter Scott; richly illustrated articles on the great exchanges of the world, and the best short stories that can be procured from the leading writers—all these are coming in *The Century.* Beautiful pictures in color will appear from time to time.

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Mrs. Katherine V. Grinnell, Chicago	5.00
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Lee at Appatomax, C. F. Adams, net $1.50.
Literature and Life, W. D. Howells, net $2.25.
Studies of Trees in Winter, Huntington, net $2.25.
New France and New England, Fiske, net $1.65.
The Diary of a Saint, Arlo Bates, $1.50, net $1.12, postpaid $1.25.
Napoleon Jackson, Ruth McEnery Stuart, $1.00, net 75c postpaid 83c.
Net books sent postpaid at publisher's price.

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THE CONGRESS OF RELIGION.

SUNDAY NIGHT MEETINGS FOR CHICAGO AND VICINITY.

BOSTON RESOLUTIONS:

The Congress of Religion, assembled at Boston in its sixth general session, April 24–29, 1900, would set forth the spirit that it seeks to promote and the principle for which it stands.

It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges.

Resolved that we recommend to the Board of Directors to extend as far as practicable the appointment of local committees for the purpose of holding state or local conferences, and in connection with the general officers to foster the spirit represented by this Congress.

BUFFALO RESOLUTIONS:

The Congress of Religion, at its seventh annual session in the city of Buffalo, June 26–July 1, 1901, recognizes the growing conviction of earnest people of every religious faith that the most fruitful and enduring basis for associoted effort is to be found in a common search for the ideal and unformulated truth, and a united effort for the application of the essential spirit of religion to the practical affairs of life, rather than in agreement upon dogmatic premises; and will continue to offer a common platform for snch fraternal conferences as will forward these desired ends, on the basis of absolute mental liberty and respect for individual differences.

WILLING TO HELP.

The following are some extracts from letters received in answer to the circular invitation to co-operate in the Sunday night meetings indicated above. Out of the thirty-eight or more answers received, some merely cordially promise co-operation, while six others give sympathetic endorsement of the scheme.

EXTRACT FROM LETTERS:

Rev. F. E. Hopkins, Pilgrim Congregational Church—Of course I want to meet you more than half way. My church is only a few blocks from Dr. R. A. White's. We do not want to encroach, but will be glad to do as seemeth best to you.

Prof. Herbert L. Willett, University of Chicago—Shall be very glad indeed to join in any effort to accomplish the purposes you are promoting.

William L. Salter, Ethical Culture Society—Shall be glad to co-operate, but Steinway hall is rented for Sunday evenings.

Rev. Edward S. Ames, Church of the Disciples—Shall be most happy to co-operate with you. * * * Will be glad to arrange a meeting in the near future. Hope to hear from you soon.

L. Curtis Talmage, Congregational, Waukegan—I am heartily in favor of the work indicated. We would indeed like to have a meeting in our church.

Rev. Frederick C. Priest, Church of the Redeemer (West Side)—The trustees of the Church of the Redeemer unanimously and heartily voted to co-operate.

Rev. F. E. Dewhurst, Unity Congregational Church (South Side)—Shall certainly be glad to co-operate. Should like to have a meeting in my church.

Rabbi Schrieber—It is a sign of life. I am heart and soul with you in the great work.

Rev. W. M. Bachus, Third Unitarian (West Side)—Am very willing indeed to co-operate. Will be glad to have a meeting in our church.

Rev. Wm. P. Merrill, Sixth Presbyterian (South Side)—I would be glad to co-operate in any way possible.

Rev. Albert Lazenby, Unity Church (North Side)—Yes, I am at your service for Sunday night meetings. Let me in, by all means.

Rev. Frank D. Burhans, Washington Park Congregational Church—I am sure that such effort is most praiseworthy and is coming to be more and more imperative if the interests of the true morality and freedom are to be conserved.

Rev. Chas. J. Sage, People's Congregational Church, 9737 Avenue L—In reply to your kind invitation to "touch elbows" in the uplifting of humanity, I gladly respond in the spirit and the work. I heartily indorse such a movement and shall be glad to offer my pulpit any Sunday evening.

Rev. Frederick T. Galpin, South Chicago Baptist Church—Allow me to express my hearty sympathy with the movement. Our church will co-operate in every possible way, as will I individually, and we would like to plan for a meeting in our church to that end.

Rev. A. C. Grier, Good Shepherd Church, Racine, Wis.—I am anxious to be one to come in on the congress services. I will gladly co-operate in any way I can.

Rev. John R. Crosser, Kenwood Evangelical Church—I shall try to hold myself ready to co-operate with my brethren and even those who would not call me a brother, in any way that will hasten the day of peace and good will.

Rev. A. R. E. Wyant, First Presbyterian Church, Morgan Park—I shall be glad to arrange for a meeting in my church some Sunday evening, to be addressed on such topics as indicated in your circular. I shall be glad to co-operate with you in assisting elsewhere so far as my own church will permit. The illustrated lecture on the Oberammergau and the Passion Play I have given about forty times in Chicago; will be glad to give it in any of the churches in your series.

Rev. Henry F. Ward, Forty-seventh Street Methodist Church—Should be very glad to serve the cause in any way I could myself. I wish the scheme of the work could be extended.

Rev. D. E. Henshaw, Galilee Baptist Church, Robey St. and Wellington Ave.—We would like to co-operate; would like to have speakers for some Sunday night in our church; am willing to speak, if any care to hear me, on some topic of this nature to which I may have given attention.

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